Ravigupta and his Nīti Stanzas (II)

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Here follows the second part of my re-edition and and English translation of Ravigupta's *Lokasaṃvyavahārapravṛtti*. For the general introduction and the concordance I refer to the first part of this paper in vol. 2 of this journal, pp. 303-355. For the convenience of the reader the list of abbreviations used in the edition is repeated here.

A.A.R. A. A. RAMANATHAN of the Adyar Library and Research Centre (the translator of those stanzas in MSS for which no English translation existed)
ĀK Ravigupta's *Āryākośa* (a critical edition is under preparation)
Apte V. S. APTE, *The Practical Sanskrit-English Dictionary*, Poona 1957
Bhś *The Epigrams Attributed to Bhartṛhari*, ed. D. D. KOSAMBI, Bombay 1948
CNTT *Cāṇakya-Nīti-Text-Tradition* by Ludwik STERNBACH, 5 vols., Hoshiarpur 1963-1970
CR *Cāṇakyarājanītiśāstra*, as contained in CNTT
D. H. INGALLS, An Anthology of Sanskrit Court Poetry, Vidyākara's *Subhāṣitaratnakoṣa*, trsl. by D. H. INGALLS, Cambridge, Mass. 1965
IS *Indische Sprüche*, Sanskrit und Deutsch, 2. Auflage, 3 Bände, hrsg. von Otto BÖHTLINGK, St. Peterburg 1870-3
Jmv Yaśodhara's commentary on Vātsyāyana's *Kāmasūtra*
JS Jalhaṇa's *Sūktimuktāvalī*, ed. Embar KRISHNAMACHARYA, Baroda 1938
LSP Ravigupta's *Lokasaṃvyavahārapravṛtti*
MSS *Mahāsubhāṣitasaṃgraha*, compiled by Ludwik STERNBACH, vols. I-VII, Delhi 1974 (I), Hoshiarpur 1976-1999 (II-VII)
PD Pseudo-Nāgārjuna's *Prajñādaṇḍa* (critical edition under preparation)
PT *Tantrākhyāyikā*, ed. Johannes HERTEL, Leipzig 1904
Pts *Pañcatantra*, (textus simplicior), ed. Franz KIELHORN (I) und Georg BÜHLER (II-V), Bombay 1891-6
Skm Śrīdharadāsa's *Saduktikarṇāmṛta*, ed. Sures Chandra BANERJI, Calcutta 1964
SkV Vidyākara's *Subhāṣitaratnakoṣa*, ed. D. D. KOSAMBI and V. V. GOKHALE, Cambridge 1957
ŚP *Śārṅgadharapaddhati*, ed. by Peter PETERSON, Bombay 1888
SRBh *Subhāṣitaratnabhāṇḍāgāra*, enlarged and re-edited by Nārāyaṇa Rām ĀCĀRYA, Bomby 1952
SRh Kaliṅgarāya Sūrya's *Sūktiratnahāra*, ed. K. S. SASTRI, Trivandrum 1938
Subh *Subhāṣitārṇava* (unpublished), as quoted in IS
Suka *Śukasaptati*, ed Richard SCHMIDT, Leipzig 1893 (textus simplicior) and München 1898-9 (textus ornatior)
VS Vallabhadeva's *Subhāṣitāvalī*, ed. by Peter PETERSON, Bombay 1886

Raviguptakṛtā

Lokasaṃvyavahārapravṛttiḥ[1]

prakṛtikhalatvād asatāṃ
doṣa iva guṇo ’pi bādhate lokam |
viṣakusumānāṃ gandhaḥ
surabhir api manāṃsi mohayati || 151 || VS 413[2]

labdhocchrayo hi nīcaḥ
prathamataraṃ svāminaṃ parābhavati |
dhūlir udañcann ādāv
utthāpakam eva saṃvṛṇute || 152 || Āk 82

mahatāṃ yad eva mūrdhasu
tad eva nīcās tṛṇāya manyante |
liṅgaṃ praṇamanti budhāḥ
kākaḥ punar āsanīkurute || 153 || VS 398[3]

sīdati yenaiva jaḍaḥ
prājñas tenaiva tarati durgāṇi |
piṇḍitam[4] ayo ’psu majjati
tad eva pātrīkṛtaṃ plavate || 154 || Āk 83

svāsthyam upaghātakānāṃ
kṛpaṇasya dhanaṃ prabhutvam ajñasya |
cirajīvitā balibhujām
upaghātāyaiva na mahimne || 155 || Āk 84

yadi dhārmikā yadi śaṭhāḥ
prāyaḥ saṃtāpakā mahīpatayaḥ |
dāhaṃ prati na citāgner
āhavanīyasya ca viṣeśaḥ[5] || 156 || *IS -, SRBh -

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[1] Revision of the text as edited by Nilāṃjanā Śāha in her book *Ācārya-Raviguptaviracita-Lokasaṃvyavahāra-pravṛttiḥ*, Ahmedabad 1986. Śāha’s text is referred to as S. in the footnotes. (p) means: printing mistake in her edition.[...] indicates missing text in the palm leaf manuscript. ĀKtib = the Tibetan version of ĀK. C, D, N, and P refer to the block prints of the Tibetan Tanjur editions from Chone, Derge, Narthang, and Peking (= Beijing).

[2] Attributed to Ravigupta!

[3] Attributed to Ravigupta!

[4] *piṇḍīkṛtam* A. This is unmetrical. Read *piṇḍitam*?

[5] *viṣepaḥ* S. (p)

nānabhibhūtāḥ praṇatiṃ
vrajanti vijigīṣavaḥ prakṛtir eṣā |
saṃtaptāni hutabhujā
lohair lohāni[6] saṃdadhate || 157 || *IS -, SRBh -

kṛpayaiva sarvajantuṣu
santas tejasvino ’py avanamante |
lokahitāya bhuvi raveḥ
karāḥ patanty uccagatayo ’pi || 158 || Āk 85

prākṛta eva prāyo
mṛduṣu bhṛśaṃ dīpyate na satpuruṣaḥ |
vāriṇi tailaṃ vikasati
niṣṭhyūtaṃ styāyate sarpiḥ || 159 || Āk 86

atikupitā api sujanā
yogena mṛdūbhavanti na klībāḥ |
hemnaḥ kaṭhinasyāpi
dravaṇopāyo ’sti na tṛṇānām || 160 || Āk 87

upakurvann api nīcaḥ
sādhūn upahanti kiṃ punar nighnan |
pradveṣe kaiva kathā
hasitam api yamasya mārayati || 161 || Āk 88

svayam eva guṇā guṇinaṃ
bhajanti bhaktyeva durjanaṃ doṣāḥ |
garayati ko maṇiratnaṃ
laghayati vā kāśatūlāni[7] || 162 || Āk 89

arthaśrutabalavān api
na jahāti khalaḥ paropaghātitvam |
maṇiracitakhacitakośaḥ
kiṃ parahiṃsāṃ tyajati khaḍgaḥ || 163 || MSS -

atisaṃkhyeṣv[8] api jantuṣu
sattvās te durlabhā guṇā yeṣu |
deśās te ca bhuvo ’lpā
yebhyo ratnāni jāyante || 164 || Āk 90

gṛhṇanty apāsya doṣān
prājñā guṇam eva doṣavadbhyo ’pi |
viṣakusumebhyo ’py alayaḥ
pibanti madhv eva na kaṣāyam || 165 || *IS -, SRBh -

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[6] ° *lāhāni* S. (p)
[7] *kāsatūlāni* S. (p)
[8] *atisakhyeṣv* S. (p)

tantava iva saṃghātāl
laghavo ’pi narā bhavanti duśchedāḥ |
āvṛṇvanti dinakaraṃ
śalabhā api yugapad utpatitāḥ || 166 || Āk 91

samasaṃhitā hitā apy
ahitāya bhavanti bhūbhṛtāṃ bhṛtyāḥ |
pathye ’pi samaṃ vidhṛte[9]
sarpirmadhunī viṣībhavataḥ || 167 || *IS -, SRBh -

vidyām api duṣprājñāḥ
prāyaḥ paraparibhavāya śikṣante |
yamaghaṇṭā kila jagatāṃ
trāsāyaivāniśaṃ raṇati || 168 || *IS -, SRBh -

asato ’pi bhavati guṇavān
sadbhyo ’pi paraṃ bhavanty asadvṛttāḥ |
paṅkād udeti kamalaṃ
kṛmayaḥ kamalād api bhavanti || 169 || Āk 92

tucchaka evālpatayā
gahane jīrṇodapānavad bhavati |
atyuttāno jaladhiḥ
prakṛtimahattvād agādho ’pi || 170 || *IS -, SRBh –

rājani khalapradhāne
guṇā ivāryā na yānti parabhāgam |
sāśīviṣeṣu veśmasu
na sādhu dīpāḥ prakāśante || 171 || Āk 93

vinipatitān mānayituṃ
mahato jānanti nāmahātmānaḥ |
śirasā kalāvaśeṣaṃ
haraḥ śaśāṅkaṃ samudvahati || 172 || Āk 94

munayo ’pi na prasādaṃ
janayanti pade sthitasya śaṭhavṛtteḥ |
pīnasaśītajvariṇaś[10]
candanapaṅkena kiṃ kṛtyam || 173 || *IS -, SRBh -

śatruguṇān api sādhoḥ
śrutvā saṃvṛṇvato ’pi tatprītim |

[9] *samavidhṛte* S. (p)
[10] *pīnasaśītajvariṇaś ca* S; the *ca* is metrically superfluous and not required by content. It seems to be only a copying or printing mistake.

sphuratīm antaḥ kathayati
    sāsro romāṅkurodbhedaḥ[11] || 174 || *IS -, SRBh -

apakāriṣv upakāraḥ[12]
    kṛpā mahattve 'py[13] asaṃbhramaḥ kṛcchre |
sati ca vipattau ditsā[14]
    cihnāny uccairmahattvasya[15] || 175 || Āk 95

amlam api sādhuvacanaṃ
    dāhavibandhaghnam[16] āranālam[17] iva |
śaṭhavākyaṃ tu badaravan
    madhuram api janaṃ vibhedayati || 176 || Āk 96

upakartum aprakāśaṃ
    kṣantuṃ nyūneṣv ayācitaṃ[18] dātum |
abhisaṃdhātuṃ[19] ca guṇaiḥ
    śateṣu ke cid vijānanti || 177 || Āk 97

śakyaṃ bahu vijñātuṃ[20]
    saṃpādayituṃ ca duṣkaraṃ kriyayā |
yāvat paśyati cakṣuḥ
    tāvan na sparśanaṃ spṛśati || 178 || *IS -, SRBh -

vibhavavikalād api janāc
    cittadaridro 'sukhī sadāḍhyo 'pi |
antaḥkhedād[21] grīṣme
    sutarāṃ kariṇaḥ pratapyante || 179 || *IS -, SRBh -

laghuni laghavaḥ samarthā
    gurukārye gurava eva kartum alam |

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[11] *sāstroromāṅkurodbhedaḥ* S. The manuscript clearly reads *sāsro*. — *sāsro* allows more than one interpretation. It can be the nominative of *sāsra-* "accompanied by tears," referring to the following *romāṅkurodbhedaḥ*. Or it is the genitive of *sāsru-*, referring to *sādhoḥ*. And it can be corruption of *sāśro*, from either *sāśra-* or *sāśru-*.

[12] *apakāraḥ* S. Āktib. has *phan 'dogs daṅ* "(to be) helpful" which points to *upakāraḥ*.

[13] *kṛpāmahattve 'py* S.

[14] *sati ca vivyāte diśā* S. Āktib. translates: *phoṅs kyaṅ sbyin gtoṅ sems yod* "although (he is) in a plight (his) mind is turned to charity".

[15] *uñcairmahattvasya* S. — Āktib. reads *bdag ñid chen po che ba'i rtags* "these are characteristics of a **great** (*che ba'i* < *uccair*) noble being".

[16] *dāhavibandhadhram* S; the manuscript clearly reads °*ghnam*. Āktib 96 is of no help.

[17] *āranālam*: "Gruel made from the fermentation of boiled rice" (Apte)

[18] *nyūneṣu yācitaṃ* S; I follow VS 252 and Āktib *ma bslaṅs ster* "(they) give without having been requested before".

[19] *atisaṃghātuṃ* S. (p). The manuscript reads *atisaṃdhātuṃ*. I follow VS 252 and Aktib 97 which has *bye ba 'dum byed* "to unite those who are separated."

[20] *khakyaṃ bahuvijñātuṃ* S.

[21] *antaḥ khedāt* S.

hanti rajo ’vaśyāyas
tarpayati ghanāgamaḥ[22] pṛthivīm || 180 || *IS -, SRBh -

vyasanenaiva mahānto
dānamayenāpnuvanti guṇaniṣṭhām |
rāgeṇaivābhihatā
vrajanti[23] sahakāratāṃ cūtāḥ || 181 || *IS -, SRBh -

kiṃ cid kasya cid iṣṭaṃ
naikaṃ sarvasya jagati viśvarucau |
spṛhayati kamalaṃ ravaye
kumudāya tu rocate candraḥ || 182 || MSS -

kuśalaiḥ prasāditā api
santaḥ kaluṣāḥ kṣaṇād virajyante |
nirmārjitam api tāmraṃ
punar api hi malena saṃvriyate || 183 || MSS -

ciram avakāśaṃ labhate
na manaḥsu[24] mahātmanāṃ parāpakṛtam[25] |
ekaniśām api kuṇapena
sākam udadhir na saṃvasati || 184 || *IS -, SRBh -

utprāsya[26] vañcyamāno ’pi
vātikair nāvabudhyate lokaḥ |
gītaiḥ pralobhya mṛgayubhir
adyāpi mṛgā nihanyante[27] || 185 || MSS -

yo nigrahasya śaktaḥ
sa eva śaknoty anugrahaṃ kartum |
ucchoṣayati dadāti ca
ravir eva jalāni na śaśāṅkaḥ || 186 || Āk 98

bāla iva yo na paśyati
tattvaṃ kiṃ tena paṇḍitenāpi |
dvāv apy etāv andhau
vyakṣo yaś cāprasannākṣaḥ || 187 || Āk 99

śāstreṣv abhiyogaṃ
phalād ṛte vyasanam āhur abhiyuktāḥ |

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[22] *dhanāgamaḥ* S.
[23] *°hataḥ brajanti* S. The manuscript reads *hatā vrajaṃti*.
[24] *manassu* S.
[25] *parākṛtam* S (p). The manuscript reads *parāpakṛtaṃ*.
[26] *utprāśya* S. The manuscript clearly reads *utprāsya*, as required by the context.
[27] *bhṛgāni hanyante* S. In the *Errata* (p. 20) this is corrected as *mṛgāni*!

śamayati vinopayogān
        na rasāyanasaṃgraho[28] rogān || 188 || Āk 100

aśrutavataś[29] ca mahataḥ
        prakṛtilaghoḥ śrutavataś ca varam ādyaḥ |
paraśur vanāni vṛścati
        romeṣu niśitaḥ kṣuro balavān || 189 || MSS -

muktvopatāpam ekaṃ
        suhṛdo 'py anyat karoti kim anāryaḥ |
kuṇapasyāśuciviṣamād
        gandho 'nyaḥ kīdṛśo bhavati || 190 || *IS -, SRBh -

na parasya[30] ghātam ujjhanti[31]
        durjanāḥ kṛcchram anubhavanto 'pi |
nirvāti kāmam agnir
        na tu nijam auṣṇyaṃ parityajati || 191 || *IS -, SRBh -

vyasanair jitāntarātmani
        vinayakathāḥ sthānam eva na labhante |
nīlīrakte vāsasi
        kuṅkumarāgo durādhānaḥ || 192 || *IS -, SRBh -

namre vadanti dainyaṃ
        stabdhe mānam iti madhyamaḥ śreyān |
prāmāṇyam upaiti tulā
        vinonnatiṃ cāvanamanaṃ ca || 193 || Āk 101

prāyaḥ khalaprakṛtayo
        nāparibhūtā hitāya kalpante |
puṣpaty adhikam aśoko
        gaṇikācaraṇābhighātena || 194 || Āk 102

pīḍayati param avaśyaṃ
        sarvo 'pi mahān hitapravṛtto 'pi |
hlādayati lokam apahṛtya[32]
        timirabhayam eka eva śaśī || 195 || *IS -, SRBh -

rājñi prasādavaty api
        viśvāso nānujīvināṃ kṣamate |
pānakṣībāḥ śaṅkāṃ
        janayanty abhivādayanto 'pi || 196 || *IS -, SRBh -

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[28] *rasāyanasaṅgaho* S. (p)
[29] *°bataś* S.
[30] *na paro (rā)* S.
[31] An example of the 'old āryā' with caesura after the first mora of the fourth foot!
[32] An example of the 'old āryā' with caesura after the first mora of the fourth foot!

prakṛteḥ sukumāratayā
santaḥ parasaṃpadāpi modante |
nirmārjanena nakhānāṃ
nayanāny adhikaṃ prasīdanti || 197 || *IS -, SRBh –

yad yatra sādhu paśyed
asato 'pi samādadīta tat tasmāt |
yatra kva canāpi kalau
ratnāni guṇāś ca jāyante || 198 || Āk 103

meru[33]mṛgarājalubdhaka-
varāhaparapuṣṭaśikhijalavṛkebhyaḥ |
vājinarāśvāvitamaḥ-
kitavastrībhyaś ca śikṣeta[34] || 199 || *IS -, SRBh -

lokam anugantukāmair
vijñeyāḥ sarva eva vṛttāntāḥ |
marmāṇi śākinīnāṃ[35]
nāsamayajño vijānāti || 200 || Āk 104

pratipāditā api śaṭhā
vakratayā na svadṛṣṭim ujjhanti |
kaṇṭakavaṃśaś chinno 'pi[36]
veṇumadhyād[37] durākarṣaḥ || 201 || *IS -, SRBh -

mṛgatṛṣṇikā khalaśrīḥ
śrutam asatāṃ vidulavṛkṣakusumāni |
kṛpaṇānāṃ ca samṛddhiḥ
kim apekṣya kṛtāḥ kṛtāntena || 202 || *IS -, SRBh -

dvāv eva nirvibhāvyaṃ
kurvāte parahitaṃ svaduḥkhe 'pi |
yaś cātijaḍo gaur iva
yo vā pāraṃ gato buddheḥ || 203 || *IS -, SRBh -

nityaṃ paropakaraṇā
loke mūrkhāś ca śuddhamatayaś ca |
etāvāṃs tu viśeṣo
mohād eko 'paro kṛpayā || 204 || *IS -, SRBh –

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[33] °*ṣa*° is written above °*ru*° by a later hand.

[34] *śikṣyeta* S.

[35] The *Āryākośa* seems to presuppose **ḍākinīnāṃ*: *mkha' 'gro ma yi* Āktib. However, this might also be just a redactional change on the part of the translators.

[36] An example of the 'old āryā' with caesura after the first mora of the fourth foot!

[37] °*madhyāt* S.

hetor vinopakārī
    yadi nāma śateṣu kaś cid ekaḥ syāt |
tatrāpi nikṛṣṭadhiyāṃ
    doṣavivakṣety atikhalatvam || 205 || *IS -, SRBh -

dvāv eva jagati sukhinau
    dvāv eva mānam avahitaṃ vahataḥ |
uparatasarveccho vā
    yo vā saṃpannasarvepsaḥ || 206 || Āk 105

tāvad balino doṣā
    yāvad amī sādhu nābhiyujyante |
abhiyuktakātarebhyaḥ
    kleśebhyo mā bibhīta budhāḥ || 207 || *IS -, SRBh -

prajñāgnau[38] saṃtaptaḥ
    kleśānuśayopalaḥ samādhijale |
kṣipto gataś ca śatadhā
    sudhopala ivāmbunikṣiptaḥ || 208 || *IS -, SRBh -

sādhyam api notsahante
    sādhayituṃ pratihatā asādhyeṣu |
aśmani vikuṇṭhito 'siḥ
    kadalīm api yatnataś[39] chindyāt || 209 || *IS -, SRBh -

āgamaśuddho[40] guṇavāṃś
    cāpa ivākṛṣyate sukhaṃ sādhuḥ |
kāmam aparvaṇi naśyati
    musala iva khalo na cānamati || 210 || MSS -

yat prajñayaiva sādhyaṃ
    na vyāpāro 'sti tatra śāstrāṇām |
keśākeśi raṇamukhe
    niṣphalalaghavo bhavanti śarāḥ || 211 || *IS -, SRBh -

yenaiva yat susādhyaṃ
    śreyāṃs tasyaiva tatra viniyogaḥ |
bhede śaktā iṣavaś
    chede tv asayo niyujyante || 212 || *IS -, SRBh -

kalpārjitam api sucaritam
    ekapade hanti durjano mahatām |
vardhayati sasyam ambhaḥ
    krameṇa dahati kṣaṇena śikhī || 213 || Āk 106

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[38] *prajñāgni (gnau?)* S. This is certainly a correct emendation.
[39] *yatnataḥ* S.
[40] *āgamaśuddhau* S; the manuscript clearly reads *āgamaśuddho*.

jaḍajanamadhye capalāḥ
parabhāgaṃ yānti jātu na mahatsu |
ghanatimira eva tārā
na puraḥ pūṣṇo virājante || 214 || Āk 107

prakṛtiviśuddhaṃ cetaḥ
śāmyaty antaḥpure ’pi puṇyavatām |
vyāghrāṇāṃ nopaśamaṃ
vidadhati śāntāny araṇyāni || 215 || Āk 108

naśyanti kṛtapraṇayāḥ
prakhaleṣv iti satyam āha loko ’yam |
kṣemeṇa[41] yānti jantoḥ
kasya cid āśīviṣakrīḍāḥ || 216 || Āk 109

vinayo ’pi durjanānāṃ
param atiśayituṃ na bhāvaśuddhatayā |
kāṣāyeṇāpi mṛgān
vyādhā viśvāsya nighnanti || 217 || Āk 110

ādau sarvatra śaṭhāḥ
saṃnataye teja eva śaṃsanti |
bhavati suvarṇam ayo vā
saṃtāpenaiva karmaṇyam || 218 || Āk 111

mantriṇi viśuddhabuddhau
rājñaḥ prabhuśaktir avihatā bhavati |
pathi cakṣuṣo viśuddhe[42]
skhalanti na padāni gantṝṇām[43] || 219 || Āk 114

jāḍyam idaṃ nāvajñā
yad īśvarā guṇiṣu na prasīdanti |
muktāphaleṣu viduṣaḥ
proṣitanayanasya kā gurutā || 220 || Āk 115

dhanam arthine prayacchati
dhanavān dharmaṃ yaśaś ca dhanine ’rthī |
mānaṃ tathāpi dhanavān
prayāti nārthīti gurur arthī || 221 || Āk 112

sravati madhuvāk[44] chaṭhānāṃ
vyavahārāḥ kṣuram atītya vartante[45] |

[41] Read *kṣeme* (or *kṣemaṃ*?) *na*?
[42] *cakṣuṣā viśuddhe* S.
[43] *gantṛṇām* S.
[44] *madhuvāg* S. (p)
[45] *atītyavartante* S. (p)

bhujagādiṣu kriyānyā
vāśitam anyan mayūrasya || 222 || Āk 113

siddhiṃ vrajanty upāyāḥ
prabhaviṣṇor mantriṇaś ca sāmarthyāt |
ghātaś chinatti dṛḍham api
muṣṭeḥ khaḍgasya bandhena || 223 || Āk 116

śāstreṣu kṛtajayā api
daivopahatāḥ[46] skhalanti kartavye |
paśyati na mārgam andhaḥ
karasaṃsthitenāpi dīpena || 224 || Āk 117

āpadi dharmārthadṛḍhaiḥ
svāsthye sukhaśīlibhiḥ sahāsīta |
annāyattāḥ prāṇāḥ
krīḍā phalam[47] aṅgarāgasya || 225 || MSS -

atyantapakṣapātaḥ
sarvatra na bhūtaye na ca dveṣaḥ |
ekarasābhyavahāraṃ[48]
bhiṣajo na balāya kathayanti || 226 || Āk 118

mādhyastham[49] eva sarvatra
siddhaye paṇḍitāḥ praśaṃsanti |
savituḥ prabhātimahatī
bhavati nabhomadhyagatasyaiva || 227 || Āk 119

strīlaghutayā mahaty api
tiṣṭhati no bandhakīva nṛpalakṣmīḥ |
śeṣaphaṇa[50]cakravāla-
sthitāpi dharaṇī calaty eva || 228 || Āk 120

sthiram ekam eva daivaṃ
mitrāmitratvam aniyataṃ prāyaḥ |
hriyate yair eva janas
tair evākṣaiḥ punar jayati || 229 || *IS -, SRBh -

bālatayaiva jano 'yaṃ
vaiṣamyaṃ kuṭilatāṃ ca darśayati |
paripūrṇas tu kalābhir
bhavati samaś candra iva sarvaḥ || 230 || *IS -, SRBh -

[46] *daivopahatā* S. (p)
[47] *krīḍāphalam* S.
[48] *ekarasāvyavahāraṃ* S; Ms not quite clear.
[49] *māghyastham* S.
[50] *śeṣaphaṇā°* S.; metre!

dhūrtā eva śaṭhānāṃ
    channā upalakṣayanti duṣprakṛtīḥ |
vyavahitabhaṇitasyārthaṃ
    no bandhakyo vijānanti || 231 || *IS -, SRBh -

saṃpada iva[51] duṣprāpāḥ
    saṃprati guṇino guṇā guṇajñāś ca |
doṣās tu durjanaiḥ saha
    vipada iva kalau tṛṇapracurāḥ || 232 || Āk 121

kāryagater vaicitryān
    nīco 'pi kva cid alaṃ na jātu mahān |
kāṃsyenaivādarśaḥ
    kriyate rājñām api na hemnā || 233 || Āk 123

pratipadyante mahatāṃ
    na sato 'pi guṇān adṛṣṭakalyāṇāḥ |
śraddadhati kena pṛthutām
    udanvataḥ kūpamaṇḍūkāḥ || 234 || Āk 122

doṣā eva khalānāṃ
    pāṭavam ādadhati pāpacaryāsu |
ādarśeṣu phaṇabhṛtāṃ
    kopaṃ viṣam eva dīpayati || 235 || *IS -, SRBh -

paradoṣair eva[52] satāṃ
    prāyaḥ prakaṭībhavanty eva[53] khalāḥ |
śaśam abhisamīkṣya lokaḥ
    sakalaṅkam udāharati candram || 236 || *IS -, SRBh -

madhv iva[54] bhinnam api paraṃ
    sādhuḥ svaguṇena saṃdadhāty eva |
prakhalās tu mudgarā iva
    bhede paṭavo na saṃdhāne || 237 || Āk 124

janayati saṃmohapadaṃ
    vidyāpi durātmanām avidyeva |
ulkā prakāśayanty apy
    ālokāndhān khagān kurute || 238 || Āk 125

yadyapi naśyati daivāt
    snehaḥ sādhos tathāpi sattveṣu |

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[51] *eva* S, Āktib. *ltar* (although in a different position). *eva* is metrically wrong.
[52] *paradoṣeraiva* S. (p)
[53] *prakaṭībhavanty eva* S.; metre!
[54] *madhv eva* S (unmetrical); the manuscript reads *madhv iva*. No equivalent in Āktib.

ghaṇṭādhvaner ivāntaś
ciram anubadhnāti saṃskāraḥ || 239 || SKV 1253[55]

hiṃsrā api na tathāntaṃ
yānti yathānāgaso 'pi vāgdośaiḥ |
maukharyeṇa bakād api[56]
tittirir evāpadam upaiti || 240 || Āk 126

yata evārthā mahatāṃ
bhavanti tasmāt krameṇa vipado 'pi |
ciram anupālya yugānte
dahanti pūṣāṇa[57] eva jagat || 241 || Āk 127

prakṛticapalāpi lakṣmīḥ
sthiratām āpadyate mahāsattvaiḥ |
yogaiḥ patann api raso
na badhyate pāradīyah kim || 242 || Āk 128

khalam unnamayya mūḍhā
mahatas tirayanti yatnataś[58] citram |
kiṃ nābhibhūya śaśinaṃ
ghanayanti ghanās timiram eva || 243 || *IS -, SRBh -

tāpayati hṛdayam adhikaṃ
madhuraśaṭhas tīkṣṇasāmavacano 'pi |
tejayati yathā khaḍgaṃ
śītam api payas tathā nāgniḥ || 244 || Āk 129

viparītāḥ sattvānāṃ
bhavanti ceṣṭā vināśa[59] āpanne |
svapne 'pi nā mumūrṣuḥ[60]
paśyati savitāram amayūkham || 245 || Āk 130

svavipadi tathā mahānto
na yānti khedaṃ yathā parāpatsu |
ātmopahatiṣv acalā
pracalati dharaṇī paravyasane || 246 || Āk 131

bandhur ayaṃ suhṛd iti
viśvāso neśvare kṣamo viduṣaḥ |

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[55] Attributed to Ravigupta!
[56] *cakād api* (?) S; *chu skyar* "heron" Āktib.
[57] Mrs. Śāha rightly remarks: "*etat tv aśuddhaṃ vyākaraṇadṛṣṭyā* (Pā.A.Sū. 6.4.12)".
[58] *yatnataḥ* S.
[59] *bināśa* S.
[60] *nāmumūrṣuḥ* S. Despite the very rare occurrence of the nominative *nā* (cf. Wackernagel, AIG III, § 119, p. 212-2) it seems preferable to me to read *nā mumūrṣuḥ*.

mitram api vāyur agner
    dīpaśikhām utthito hanti || 247 || Āk 132

upakṛtam anena suhṛd ayam
    ity asatām asti na kva cid apekṣā |
hotrā saha svam āśrayam
    udvṛtto nirdahati vahniḥ || 248 || Āk 133

kāryākārye tulayati
    sarvas tṛpto na jātu tṛṣnārtaḥ |
svādu śuci vātha jalam iti
    marupathikaḥ ko vicārayati || 249 || Āk 135

abhyadhikatayātmānaṃ
    kurvann atyucchritaṃ na śaknoti |
tarumastakam adhirūḍhaḥ
    sukham api nāste na cotpatati || 250 || Āk 136

prāyaḥ param eva jaḍāḥ
    svāpadi hetuṃ vadanti nātmānam |
dāhyaṃ dahanaṃ cobhayam
    api niśrityodbhavati dāhaḥ || 251 || Āk 137

abhimānaḥ śrutamahatāṃ
    dhaninām garvo madaḥ surūpāṇām |
kṣārajalatā ca jaladheḥ
    kṛtāntakhaladurvilasitāni || 252 || Āk 138

pṛthur aham ayaṃ kraśīyān
    gamyo nāsyāham ity anāsthaiṣā |
kim acalaśiro hi mahad iti
    vajram aṇīyo na dārayati || 253 || Āk 139

andha ivājño jñeyaḥ
    sphuṭadṛśa iva saṃśayo na kṛtabuddheḥ |
prāyeṇa rūpajātiṣu
    (timirakā eva vidadhante) || 254 || MSS -

śaktir abhibhavati parabalam
    uddhatam api nayavato vapur atantram |
vyāghram api yayā vidhyati
    daṃṣṭrā kiyatī varāhasya || 255 || *IS -, SRBh -

sādhujana eva kṛcchre
    gatiḥ satāṃ bhavati pāṇipādam iva |
keśanakhā iva tu khalā
    vikāra evopayujyante || 256 || *IS -, SRBh -

dhanam adhikṛtā harantaḥ
kuśalair api rakṣibhir durārabdhāḥ |
prajñāyante matsyāḥ
sarahsu na payaḥ pibanto ’pi || 257 || Āk 140

daṇḍaḥ pratāpamātraṃ
prabhoḥ prasiddhau tu mantra evālam |
kṛśayati tapaḥ śarīraṃ
prajñaiva mano viśodhayati || 258 || *IS -, SRBh -

jinaśāstreṣv api satsu
pratipādanakauśalaṃ na sarveṣām |
lāvaṇyam anyad anyo
vijñānaguṇaḥ purandhrīṇām || 259 || *IS -, SRBh -

sādhuṣu vināpi hetoḥ
svadoṣamadirāḥ khalāḥ pramādyanti |
rudhiraṃ kilātra śobhana
iti śabarā ghnanti pāśupatān || 260 || *IS -, SRBh -

tejaḥ kva cit praśastaṃ
śamas[61] tu sarvatra śasyate tajjñaiḥ |
kaṭhinīkaroti hutabhug
jalam eva mṛdaṃ mṛdūkurute || 261 || *IS -, SRBh -

dānād eva vibhūtiṃ
prāpya punar yo dadāti nārthibhyaḥ |
eṣa kṛtaghna iti na taṃ
ruṣeva bhūyo bhajanty arthāḥ || 262 || Āk 141

icchati yas toṣayituṃ
nyāyānugataiḥ subhāṣitair abudham |
akṛtadvāreṇa bahir
nūnam asau salilam utkirati || 263 || *IS -, SRBh –

sujano na yāti vikṛtiṃ
parahitabuddhir vināśakāle[62] ’pi |
chede ’pi candanataruḥ JS 6.12[63]
surabhayati mukhaṃ kuṭhārasya || 264 || VS 241[64]

na paṭhyate sādhujanair na sevyate
na cintyate saṃsadi vaktum iṣyate |

[61] *samas* S.
[62] *parahitabuddhiṃ bināśakāle* S. VS 241 reads: *sujano na yāti vairaṃ parahitanirato vināśakāle ’pi*. Read *parahitabuddhir*!
[63] Attributed to Ravigupta!
[64] Attributed to Ravigupta!

tathāvidhā nāmata[65] eva bhāratī
daridralīleva bhṛśaṃ na rocate || 265 || *IS -, SRBh -

api nāma kaś cid etad
vilokayan[66] kāvyaṃ paricayenāpi |
padavīṃ bhajeta mahatām
iti yatno 'yaṃ pralāpe 'pi || 266 || Āk 144

iti jagati vicitradoṣavahni-
kṣataśubhabījaguṇāṅkuraprasūtau |
upacinuta yaśāṃsi naiti yāvat
tribhuvanaghasmaramṛtyuvajrapātaḥ || 267 || Āk 145

kenāñjitāni nayanāni mṛgāṅganānāṃ
kaś cotpaleṣu dalasaṃhatim ācinoti |
ko vā karoti rucirāṅgaruhān mayūrān
ko vā dadāti vinayaṃ hi kulodgatānām || 268 ||[67] MSS 11363

Lokasaṃvyavahārapravṛttir nāma kāvyam |

Kṛtir ācāryaRaviguptasya |

Appendix

akṛtapremaiva varaṃ MSS 95
na punaḥ saṃjātavighnita[68]premā |
uddhūtanayano hi yathā
tāmyaty eva na jātyandhaḥ[69] || 1 = 269 || SkV 805, VS 1389

aṇv api guṇāya mahatāṃ MSS 498
mahad api doṣāya doṣiṇām sukṛtam |

[65] *tathāvidhānām=ata* S.

[66] *vilokayat* S.

[67] This stanza can be found in STERNBACH's *Mahāsubhāṣītasaṃgraha* Vol. VI, Hoshiarpur 1987, p. 2983-4, No. 11363. The text given there has a few minor variants: *kenāñjitāni nayanāni mṛgāṅganānāṃ ko vā karoti rucirāṅgaruhān mayūrān | kaś copaleṣu dalasaṃnicayaṃ karoti ko vā karoti vinayaṃ hi kulajeṣu puṃsu ||* STERNBACH mentions the following sources: *Subhāṣitasaṃgraha* with Gujarati translation. Ed. by P. M. PANDYA. Bombay 1885, No. 210; *Subhāṣitaratnabhāṇḍāgāra*. Ed. by Nārāyaṇa Rām ĀCĀRYA "kāvyatīrtha". Bombay 1952[8.] No. 50.199; *Subhāṣitasudhāratnabhāṇḍāgāra*. Compiled and annotated by Pt. Ś. KAVIRATNA. Bombay *Saṃvat* 1985, No. 308.204: *Subhāṣitaratnākara*. Ed. by K. Ś. BHĀṬAVAḌEKAR. Bombay 1872, No 14.37 (a. Sphuṭaśloka); *Subhāṣitaratnamālā* by K. G. CHIPLONKAR, 4th ed. Poona 1923 and 1912, No. 2.1.70. Where did the compilers of the afore-mentioned anthologies take this stanza from?

[68] v.l. °*vighaṭitaḷ*

[69] v.l. °*nayanās tāmyati yathā hi na tatheha jātāndhaḥ*

tṛṇam api dugdhāya gavāṃ Subh 276; IS 122
dugdham api viṣāya sarpāṇām || 2 = 270 || JS 6.13

antyāvastho ’pi budhaḥ[70]
svaguṇaṃ na jahāti jātiśuddhatayā |[71]
na śvetabhāvam ujjhati MSS 1671
śaṅkhaḥ śikhibhuktamukto ’pi || 3 = 271 || Pts 4.110, VS 243

apy ātmano vināśaṃ
gaṇayati na khalaḥ paravyasanahṛṣṭaḥ | MSS 2139
prāyaḥ sahasranāśe Pts 1.365
samaramukhe nṛtyati kabandhaḥ || 4 = 272 ||
JS 59.21, ŚP 374

avidheyo bhṛtyajanaḥ
śaṭhāni mitrāṇy adāyakaḥ svāmī |
vinayarahitā ca bhāryā MSS 3354
mastakaśūlāni catvāri || 5 = 273 || VS 2850, ŚP 1531

avyavasāyinam alasaṃ
daivaparaṃ puruṣakāravihīnam |
vṛddham iva patiṃ kanyā MSS 3433
necchaty avagūhituṃ lakṣmī || 6 = 274 || PT 2.97, VS 2848

āptvāpy ātmavināśaṃ
gaṇayati na khalaḥ paravyasanakaṣṭam |
prāyaḥ sahasranāśe MSS 4971
samaramukhe nṛtyati kabandhaḥ || 7 = 275 || VS 412

kākatālīyayogena Anuṣṭubh!
yad anātmavati kṣaṇam |
karoti praṇayaṃ lakṣmīs cf. also JS 417.4, VS 2675, ŚP 1435
tad asyāḥ strītvacāpalam || 8 = 276 || MSS 9295

kusumastabakasyeva Anuṣṭubh!
dvayī vṛttir manasvinaḥ |
mūrdhni vā sarvalokasya cf. also PD 26, CR 3.12, Bhś 34 ,VS 201
śīryata vana eva vā || 9 = 277 || MSS 10946

kva cid api vastuviśeṣe
doṣo ’pi guṇena tulyatām eti |
khaṇḍanam eva hi maṇḍanam cf. also JS 110.36, VS 2863
adharamaṇau bhavati ramaṇīnām || 10 = 278 || MSS 11927

[70] v.l. P: *antyāvasthāgato ’pi*
[71] v.l. *mahān svaguṇāñ jahāti na śuddhatayā*

khyātiṃ gamayati sujanaḥ
        sukavir vidadhāti kevalaṃ kāvyam |
puṣṇāti kamalam ambho VS 154
        lakṣmyā tu ravir niyojayati || 11 = 279 || MSS 12475

gahanaprasannasarvāṃ
        katipayasūtrām imām anantamukhīm |
anadhītyākṣaramudrāṃ Jmv, pp. 59-60
        vādasamudre pariplavate || 12 = 280 || MSS -

guṇavān asmi videśaḥ
        ka iva mamety eṣa durabhimānalavaḥ |
añjanam akṣṇi virājati Srh 163.142, JS 110.37
        vinyastaṃ na punar adharamaṇau || 12a = 281 || VS 2877

guṇaiḥ sarvajñakalpo 'pi Anuṣṭubh!
        sīdaty eko nirāśrayaḥ |
anargham api māṇikyaṃ
        hemāśrayam apekṣate || 13 = 282 || VS 2683

cittaratnam asaṃkliṣṭam
        āntaraṃ dhanam ucyate |
yasya tad dūṣitaṃ doṣais
        tasya sarvā vipattayaḥ || 14 = 283 || JS 110.13

jagannetraśreṇītimiraharasiddhāñjanasakhā Śikhariṇī!
mayūkhā yasyaite tribhuvanam amoghaṃ vidadhati |
aye karmālaṅghyaṃ kalaya kim apīdaṃ tanubhṛtām Skm 1660
ulūkānām andhaṃkaraṇakiraṇaḥ so 'mbaramaṇiḥ || 15 = 284 ||

tyajati bhayam akṛtapāpo
        mitrāṇi śaṭhaṃ pramādinaṃ vidyā |
hrīḥ kāminam alasaṃ śrīḥ
        strī krūraṃ durjanaṃ lokaḥ || 16 = 285 || VS 2847

dakṣaḥ śriyam adhigacchati
        pathyāśī kalyatāṃ sukham arogī |
udyukto[72] vidyāntaṃ
        dharmārthayaśāṃsi ca vinītaḥ || 17 = 286 || VS 2849

doṣo guṇāya guṇināṃ
        mahad api doṣāya doṣiṇāṃ sukṛtam |
tṛṇam api dugdhāya gavāṃ
        dugdham api viṣāya sarpāṇām || 18 = 287 || VS 237

[72] *udyuktaḥ* S.

na kevalaṃ manuṣyeṣu
    daivaṃ deveṣv api prabhuḥ |
sati mitre dhanādhyakṣe
    carmapravāraṇo haraḥ || 19 = 288 || VS 3111

na bhavati bhavati ca na ciraṃ
    bhavati ciraṃ cet visaṃvadati |
kopaḥ satpuruṣāṇāṃ
    tulyaḥ snehena nīcānām || 20 = 289 || VS 236

mātar dharmapare dayāṃ mayi kuru śrānte 'tha vaideśike
dvārālindakakoṇake 'tha nibhṛtaṃ yātāsmi suptvā niśi |
ity uktvā sahasā pracaṇḍagṛhiṇīvākyena nirbhartsitaḥ
skandhanyastapalālamuṣṭivibhavaḥ pānthaḥ punaḥ prasthitaḥ
|| 21 = 290 || JS 96.3; VS 2416

mṛgamadakarpūrāguru[73]-
    candanagandhādhivāsito laśunaḥ |
na tyajati gandham aśubhaṃ
    prakṛtim iva sahotthitāṃ nīcaḥ || 22 = 291 || VS 415

labdhodayo 'pi hi khalaḥ
    prathamaṃ svajanaṃ tanoti paritāpam |
udgacchan davadahano
    janmabhuvaṃ dāru nirdahati || 23 = 292 || VS 395

sahavasatām apy asatāṃ
    jalaruhajalavad bhavaty asaṃśleṣaḥ |
dūre 'pi satāṃ vasatāṃ
    prītiḥ kumudenduvad bhavati || 24 = 293 || VS 399

[73] °*karpūraguru*- S.

Ravigupta:

How to deal with worldly business (II)

151. Since the bad are mischievous by nature
even their virtues annoy others as if the were faults.
The fragrance of poisonous flowers
makes the mind faint, although it smells sweet.

152. A low person who has been raised into a high rank
will at first humiliate his own lord.
The dust that is rising upwards
will at first cover him who has raised it.

153. What the great honour on their heads,
that the mean regard as trifling as straw.
While the wise worship (Śiva's) liṅga,
the crow make it its seat.

154. Exactly the same thing that makes the fool despondent
enables the wise to cross what is hard to cross.
The iron, which sinks down in the water when it forms a lump,
swims on top of the water when it has been made into a vessel.

155. The well-being of murderers,
the wealth of a miser, power in the hands of an ignorant person,
the longevity of crows—
they all lead to destruction, not to greatness.

156. Be they righteous, be they mischievous—
kings generally cause distress.
As far as their heat is concerned,
there is no difference between the funeral pyre
and the sacrificial fire of the householder.

157. Those who wish to be victorious
do not bow unless they are defeated—this is their nature.
Only after it has been made red-hot
iron unites with iron.

158. It is only because of their compassion towards everybody
that the good, although powerful, bow down.

In order to help the world the rays of the sun
fall down to the earth from their high place.

159. An ordinary person generally blazes with anger
against soft people; good people do not do this.
Sesamum oil spreads in water,
clarified butter spit [into water] coagulates.

160. Good people, even if they are extremely angry,
will become mellow by a suitable means,
but not weak-minded and low persons.
There is a means to melt even the hard gold
but not [to melt] grass.

161. Even when he [tries to] help, a low person
does harm to the good—
how much more when he is an opponent!
Even the smile of the God of Death kills—
what to say about his hatred!

162. Virtues, as if full of devotion, adhere to a virtuous person,
[in the same way as do] vices to a bad person.
Who makes a jewel heavy,
and who makes the tufts of Kāśa grass light?

163. Even when he possesses wealth, erudition and power
the wicked does not abstain from harming others.
Does the sword abstain from hurting others
when its sheath is made of, and studded with, jewels?

164. Among the countless number of living beings
those who possess virtues are hard to find.
And [likewise] the regions in the world are few,
where jewels can be found.

165. Even from those who are full of faults
the wise adopt only [their] virtues, ignoring [their] faults.
Even from poisonous flowers
the bees drink only the honey and not what is astringent.

166. When they unite even weak person
will become difficult to separate, like threads.
Even locusts are able to obscure the sun,
when they fly upwards simultaneously.

167. When the servants of a king unite themselves
this will be detrimental for the kings
even if the [servants] are useful

[when they employed individually].
Although they are wholesome [if taken separately],
clarified butter and honey, if taken together, turn into poison.

168. Generally those of poor wisdom acquire even knowledge
with a view to do harm to others.
As it is known, Yama's gong sounds permanently
with the sole purpose of frightening people.

169. Even from a bad [person] a virtuous one can arise,
and even from the good [people]
someone with a bad conduct can arise.
The lotus arises from the mud,
and worms might crawl out even from a lotus.

170. He who is utterly shallow becomes [as useless] as an old well
because he is [so] limited in depth.[74]
Although fathomless, the ocean is extremely wide (generous)
because it is great by nature.

171. When a king shows a predilection for evil persons,
neither virtues nor noble people
will assume a prominent position [in his presence].[75]
In houses that are full of poisonous snakes
lamps will not shine brightly.

172. Only the noble-hearted are able to honour
great persons, who have fallen down.
Śiva carries the moon on his head
[even] when [only] one of its digits is left.

173. Even Munis cannot make a wicked person friendly
who has been placed in a [high] position.
What is the use of sandal paste for those
who suffer from fever caused by catarrh or influenza?

174. The bristling of his fine body hairs, accompanied by tears,
betrays the inner pleasure of the good person,
which bursts forth despite his attempts at hiding it,
when he hears of the virtues of even an enemy.

175. To help [even] those who have done harm [to oneself],
[to be] compassion[ate] even when one is great,

[74] The meaning of the stanza is not quite clear. Whom does *tucchaka* refer to? The main contrast is, of course, between *udapāna* and *jaladhi* and *alpatā* and *atyuttāno*.

[75] Literally: "noble people will not assume a prominent position in the same manner as virtues [will not assume a prominent position in his presence]."

fearlessness in a difficult situation,
and the desire to give even when one is poor —
these are the characteristics of the highest magnanimity.

176. The word of the good, even if it is acid,
cures obstruction caused by burning (?),
in the same manner as sour rice gruel
cures burning obstruction (?),[76]
while the word of evil persons, even if it is sweet,
destroys people, like the jujube fruit.

177. "To render help to others without courting publicity,
to forgive the weaknesses of inferiors,
to give (donations) unasked for,
and to unite people by virtuous conduct—
only a few among a hundred know how to do." (A.A.R.)

178. While it is possible to understand much,
it is very difficult to accomplish it by a deed.
The tactile organ is not able to feel that much
as the eye is able to behold.

179. He who is poor in his heart, even if he is wealthy,
is always unhappier than even the destitute.
On account of their inner dejection (fatigue)
elephants feel even more inner pain in the summer.

180. People of minor abilities are capable of doing [only] minor things,
while only important persons are able to do important things.
While the hoarfrost kills [only] dust,
the arrival of the clouds nourishes the [whole] earth.

181. Only by that kind of assiduous devotion
that consists of generosity
do the great acquire the perfection of their virtues.
Only when they are hit by redness (passion)
do the mango-trees (arrows of the god of love)
become [real] mango-trees (really effective).[77]

182. Something is desirable [only] for somebody,
there is not a single thing that is desirable for everybody
in this world that takes delight in everything.[78] (?)

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[76] The *śleṣa* of the first half of the stanza is not quite clear to me.
[77] The *śleṣa* in this stanza is not quite clear.
[78] The attribute is not quite clear to me.

The Kamala lotus longs for the sun,
but it is the moon that pleases the water lily.

183. Even when they have been pleased for a while by good people
the wicked become displeased [again] within a second.
Even after it has been polished
copper becomes again covered by impurities.

184. Harm done by others does not find room in the hearts
of the noble-minded for a long time.
The ocean does not live together
with a corpse even for a single night.

185. Although people have been deceived by flatterers
with loud bursts of laughter, they do not recognize it.
Even nowadays the deer is killed by hunters
after it has been enticed by their songs.

186. Only he who is able to punish
is also able to do a favour.
It is only the sun that dries water up
and also bestows water—not the moon.

187. What is the use of that erudite person
who like an [innocent] child does not see the thing itself?
There are two [types of] blind [people]:
those who are blind by birth
and those who are blind because they lack knowledge.

188. Exertion in the field of science without a [tangible] result
is [mere] toil — thus say the experts.
Without [proper] application [even] a combination
of drugs will not cure diseases.

189. If one compares a great person without learning
and a learned person that is frivolous,
then the former is to be preferred.
While the axe cuts forest trees
a knife is strong [only] in cutting hair.

190. What else can an ignoble person do even to a friend
other than tormenting?
What else can the smell of a corpse be like
than impure and disgusting?

191. Even when they experience hardship
bad people do not abstain from harming others.

A fire may become extinguished,
but it will never abandon its inborn heat.

192. Instructions about disciplined behaviour
will never take hold in him
whose inner self is dominated by evil passions.
The yellow colour of saffron is unable
to penetrate a garment that has been dyed with a dark colour.

193. If somebody is humble, they call it timidity;
if somebody is firm, they call it arrogance—
therefore the middle [way of behaviour] is the best.
A scale becomes a standard
when it indicates neither [too] low nor [too] high.

194. People with an evil nature become helpful
only when they are defeated (humiliated).
The aśoka tree begins to blossom fully
[only] when it has been kicked by the feet of a courtesan.

195. Every great person necessarily torments others,
even when he aims at their benefit.[79] (?)
It is alone the moon that removes the fear of darkness
and thereby gladdens people.

196. Even when the king is gracious
it is not appropriate for his entourage to trust him.
Even if they greet friendly
drunkards create fear.

197. Because of their tender nature
the good are happy even about the welfare of others.
By polishing (or: removing) one's nails
the eyes become particularly friendly. (?)

198. The good thing which one might see in somebody
that one should take from him, even if he is a bad person.
Even in the Kali age here and there
jewels and virtues arise.

199. One should learn [even] from mount Meru, from lions,
hunters, boars, cuckoos, peacocks, prawns[80],
steeds (arrows?), men, horses, goats, darkness,
gamblers (rogues) and women!

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[79] Should one change the text to *śarvo 'pi mahān* or even to *sūryo 'timahān*?

[80] *jalavṛka* is not attested in the dictionaries. Is it synonym of *jalavṛścika* "'water-scorpion', prawn?"

200. He who wishes to follow the [conduct of the] world
has to know thoroughly all [kinds of] topics.
Only he is able to find out the weak spots of the Śākinīs
who knows all [kinds of their] conventions and customs.

201. The wicked, even when they have been taught (?),
do not abandon their own view because of their crookedness.
A thorny cane, even if it has been cut,
is difficult to drag out from a bamboo-[grove].

202. A mirage, the welfare of a wicked person,
the learning of evil people, the flowers of the ratan-tree,
the wealth of the miser—
with what in mind[81] were they created by the God of Death?

203. Only these two accomplish the welfare of others
without hesitation, even at the cost of their own suffering:
he who is extremely dull like an ox
or he who has reached the peak of wisdom.

204. Both fools and people of pure heart
permanently work for the welfare of others.
There is, however, one great difference:
the first does it out of ignorance, the second out of compassion.

205. If there were only one among a hundred
who helps others without an [egoistic] motive!
It is the greatest fault of the wicked-minded
that they are keen on mentioning the faults [of others].

206. Only those two in the world are happy,
only those two are held in great esteem and attention:
he who has abandoned all kinds of desire
and he who enjoys the complete fulfilment of all his wishes.

207. The faults are as long powerful
as they are not properly attacked.
O wise ones, are not afraid of those defilements
which become powerless when attacked!

208. When the stone «the propensity towards defilements»
has been heated in the fire of wisdom
and is then thrown into the water of meditation
it splits into a hundred pieces—
like a [heated] brick that has been thrown into water. Cf. 76

[81] Or: having something evil in mind (they were created by the God of Death).

209. Those who have failed
when they attempted something that is impossible
will not accomplish even what is possible.
The sword that has been blunted on a stone
cuts even the plantain tree [only] with great effort.

210. A good person who is of pure descent
and virtuous is easily attracted
like a (good) bow (that is of pure origin
and endowed with a string is easily bent.)[82]
The wicked, however, perishes at the improper time
and does not bow, like a club, that breaks at the wrong place.[83]

211. When something can be accomplished only by wisdom
then there is no need to study textbooks.
In the middle of a battle when one pulls each other by the hairs
arrows become useless and unimportant.

212. Whereby something can be accomplished easily,
exactly that is the best to be used in such a case..
Arrows are capable of splitting (piercing) something,
while swords are used to cut something.

213. The good conduct of the great
that has been acquired in the course of a [whole] aeon,
is spoiled in an instant by a bad person.
Water makes the grain grow little by little,
fire consumes it in an instant.

214. The ill-mannered attain a high position
only among the dull, but not at all among the great.
The stars shine only in the deepest darkness,
but not in the presence of the sun.

215. The mind of virtuous people that is pure by nature
remains calm even in the harem of a king.
But even peaceful forests
are not able to pacify tigers.

216. They who place confidence in very bad persons
will perish—men have rightly stated this.
It will increase neither happiness nor well-being of anybody,
if he [starts to] play with poisonous snakes.

[82] The rendering of the second meaning is only tentative.
[83] The second half of the stanza remains completely unclear.

217. Even the modesty of bad people aims at defeating others;
it does not indicate the purity of their hearts.
Hunters use even the ochre robe of monks
to get the confidence of the deer before they kill it.

218. *Wise persons[84] declare that in every respect in the beginning
nothing but force (heat) is the suitable means to bend [something].
Both gold and iron become manageable
only after they have been subjected to great heat.

219. When the minister has a pure mind
then the king's ability to rule will remain unimpeded.
When the eyesight is clear
the feet of a person do not stumble.

220. It is [simply] ignorance, not contempt
when rulers are not friendly towards those who possess virtues.
What kind of weight (importance) will a knowledgeable person
give to pearls, when he has lost his eyesight?

221. The wealthy [person] gives wealth to the suppliant,
but the suppliant gives both rightfulness and fame
to the wealthy person.
Nevertheless the wealthy person is held in high esteem,
not the beggar - therefore the beggar is the worthy person. (?)

222. The word of cunning people flows sweetly,
but their behaviour is sharper than a knife.
The actions of the peacocks against snakes and other [animals]
are different from their [sweet] crying.

223. The contrivances of a ruler and a minister
become successful when[85] they have the same objective.
The blow of a sword hits severely
when it is hold with a tight grip.

224. Even they who have been successful in the field of science
will fail in their tasks when they are struck by fate.
A blind man does not see the way,
even when he holds a lamp in his hand.

[84] The reading of the manuscript (*śaṭhāḥ*) seems to be wrong. ĀK 111 has *blo ldan* "the wise" which is much more meaningful. It is not clear whether the *Āryākoṣa* had a different reading, e.g. *budhāḥ*, or whether the translators deliberately decided to change the term because they found the meaning of the Sanskrit original strange.

[85] Lit.: because.

225. In the time of distress stay together with those who are firm
in the fields of righteousness and acquisition,
when you are healthy, with those who are devoted to happiness.
Live depends of food,
while playfulness is the fruit of the body's passion.

226. Nowhere do excessive partiality
or hatred anything good.
The doctors say that it does not increase one's strength
if one sticks to food of one taste only.

227. The wise say that only a middle position
leads to success.
The splendour of the sun becomes extremely bright
only when the sun has reached the middle position in the sky.

228. Like a courtesan the good fortune of a king,
even if it is great, does not stay, because women are fickle.
[Even] the earth shakes although it rests
on the Cakravāla-like hood of the snake Śeṣa.

229. Solely one's own fate is stable;
friendship and enmity are usually not lasting.
By the same dices by which men are defeated
they become victorious again.

230. It is only because of his stupidity (waxing state)
that this man displays harshness (unevenness) and crookedness.
Fully developed, however, in his skills (digits),
he becomes complete and even like the moon.

231. Only the rogues notice
the hidden bad nature of the wicked.
Don't the courtesans understand
the meaning of hidden speech?

232. Virtues, virtuous persons, and those who appreciate virtues
are now as difficult to obtain as good fortune.
Faults, however, together with bad persons
are - like bad luck in this Kali age - as frequent as straw.

233. Because of the heterogeneity of requirements
sometimes even a low person is suited better
[for a task] than a great person.
Even the mirror of a king
is made of bell-metall, not of gold.

234. They who cannot behold good fortune do not believe
in the virtues of the great although they exist.
Why should the frogs in a well
believe in the vastness of the ocean?

235. Only the faults create the skill
of the wicked in committing bad deeds.
It is only the poison of the snakes
that instigates their anger against mirrors.

236. Only by other faults of the good
the wicked generally become visible.[86] (?)
When the people see the hare [in the moon]
they call the moon spotted.

237. By his own qualities a good person unites others
as [easily as] honey, even if they have been separated.
Bad persons, however, are like hammers
skilled in splitting, not in uniting.

238. Even the knowledge of evil-minded persons
creates an occasion for confusion, as if it were ignorance.
A meteor, although it emits light,
makes the birds blind by its brightness.

239. "Even when fate cuts short
a good man's love
its impression carries on in men
like a bell's reverberation." (Ingalls)

240. Mischievous beings do not find such a [bad] end
as do innocent persons on account of their verbal faults.
Because of its talkativeness
the partridge suffers greater mischief than even the heron.[87]

241. The same thing that is the origin of the wealth of the great
is also the reason of its gradual decay.
After having protected the world for a long time
the suns scorch it up at the end of an aeon.

242. Although it is fickle by nature
good fortune becomes stable by noble-hearted beings.
Is not the liquid of quicksilver, even when it falls down,
fixed by [appropriate] mixtures?

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[86]The meaning is strange, and the metre is not correct. A short syllable is missing between *prakaṭībhavanty* and *eva*. Most probably the text is corrupt.

[87] The heron kills other beings, but always remains mute.

243. It is not strange that fools, while they raise the wicked,
with great effort obscure the great.
Don’t the clouds obscure the moon,
thereby increasing only darkness?

244. A wicked, who is sweet, but lets even his conciliatory words
sound sharp, torments the heart very much.
Not even fire sharpens a sword so well
as does cold water.[88]

245. Perverted are the actions of living beings,
when the time of destruction has come over them:
even in his dream a man who is at the eve of death
beholds the sun without rays.

246. Great beings are not so much annoyed
about their own misfortune
as they are about the calamities of others.
Unmoved when she is damaged herself
the earth quakes when others are in calamities.

247. A wise person should not place [too much] confidence in a lord,
thinking ‘He is a relative, he is a friend’.
Although the wind is a friend of the fire,
when it has risen, it extinguishes the flame of a lamp.

248. ‘He has done me a favour, he is my friend’—
bad persons never take this into consideration.
The fire rises and burns up
its own basis together with the priest.

249. Everyone who is satiated scrutinizes
whether something should be done or not —
not he who is suffering from thirst.

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[88] The Tibetan translation of ĀK 129 runs as follows: *ṅan g.yo’i ’jam tshig rnon po yis || ji ltar sñin la gduṅ byed pa || de ltar ral gri rnon po daṅ || rluṅ chu de bźin mes mi byed ||* “Neither a sharp sword nor wind nor water nor fire / torment the heart that much / as does the sweet word of a cunning person / which is (in fact) sharp.” The first half of the Sanskrit stanza is not fully clear to me. What is the function of the *api* in line b)? - In the second half the Tibetan translates the following Sanskrit text: (*tejayati*) *yathā khaḍgaḥ vātaś ca payas tathā nāgniḥ*. It is also possible that *rluṅ chu* is the corruption of an original *graṅ chu* “cold water”. Then it would not be necessary to presuppose a different Sanskrit text at all. The only mistake of the translators would then have been to take *khaḍgaṃ* as the nominative of a neuter noun. - In Sundarapāṇḍya’s *Nītidviṣaṣṭikā* 13 we find the same idea expressed in different words: *na tathā ripur na śastraṃ na viṣaṃ na hi dāruṇo mahāvyādhiḥ | udvejayati puruṣam yathā hi kaṭukākṣarā vāṇī* || “Neither an enemy nor a sharp weapon / nor poison nor a deadly disease / afflicts a person as much / as does harsh speech.”

Would a person who traverses a desert deliberate
whether the water [which he finds there] is sweet or clean?

250. If one places oneself too high,
one cannot go beyond this.
He who has climbed to the top of a tree
does not stay there comfortably nor can he go further.

251. Generally a dull person makes someone else responsible
for his own misfortune, not himself.
Burning, however, arises only
when there is fire and fuel.

252. The arrogance of those who possess great learning,
the pride of the wealthy, the conceitedness of the beautiful,
and the saltiness of the water of the ocean—
they are the bad jokes of that rascal Death!

253. 'I am mighty, he is very weak,
[therefore] he is not able to defeat me'—
this is a [dangerous] careless attitude.
Would the very small thunderbolt omit the opportunity
of splitting the peak of a mountain only because it is big?

254. One should know that an ignorant person is like a blind person.
A learned person has no doubts like someone
whose eyes are sharp.
Generally only someone suffering from an eye-disease (*timiraka*)
*errs with regard to the [different] categories of form.[89] (?)

255. [Mere] force defeats the army of opponent,
who knows the right strategy, even if it is haughty,
if its body is lacks regular order (*vapur-atantram*).[90] (?)
How strong are the fangs of the boar
by which it even pierces the tiger?

256. The good become the shelter for the good,
who are in a plight, like hands and feet.

[89] The second half of the stanza has a metrical and a grammatical mistake: before °*kā* in *timirakā* there should be four morae while there are only three morae and moreover the form *vidadhante* is not correct: it should rather be *vidadhate*. The meaning of the second half is not clear to me. It seems as if an object is missing. Should we read something like **timirākula eva vibhramati*? — The description of the symptoms of the eye disease called *timira*- can be found, e.g., in the *Sūtrasthāna* of the *Suśrutasaṃhitā*, stanzas 11-15.

[90] *vapuratantram* is quite unclear to me. Could it be a mistake for *vayunatantram* or even *dhanur atantram*?

The wicked, however, are good only for distortion,
like hair and nails.

257. Treasurers who take the money away
are difficult to detect even by the most skilled watchmen.
It cannot be detected
when the fishes in the ponds drink its water.

258. The only purpose of punishment
is to show the power of the lord;
for the success clever strategy alone is sufficient.
Mortification emaciates the body,
wisdom alone purifies the heart.

259. Although there are the teachings of the Victorious One[91],
not everybody has the skill to put them into practice.
Attractiveness [of young women] is one thing,
another is the quality of discrimination of married women.

260. Without the slightest reason the wicked,
intoxicated by their own faults,
are negligent towards the good.
'As it is known blood can here be used for decoration'—
thinking this the Śabaras kill the followers of Śiva.

261. [The use of] power is recommended at some occasions,
tranquillity is recommended everywhere by the wise.
While fire hardens clay,
only water has the ability to make it soft and flexible.

262. If someone, having obtained wealth
only because of the charity [of others]
does not [readily] give to supplicants,
then material wealth will never come to him again,
as if it were angry about his ingratitude.

263. He who wishes to please an ignorant person
by sententious sayings that are full of logic
certainly pours out water in the courtyard
without having opened the door before.

264. A good person, who is intent on the welfare of others,
does not change [his attitude],
even if this will cost his life.

[91] This alludes either to the Buddha or — more likely — to Mahāvīra.

Even when the sandal-tree is cut,
it makes the edge of the axe fragrant.

265. That speech which is neither read by good people,
nor followed, nor considered to be recited in an assembly,
is regarded only a speech by name;
like the charm of poor people it does not shine much.

266. ‘May it be that [at least] somebody glances through this poetry
and then, having become familiar [with its content],
follows the path of the great!’ Thinking this,
I have taken the trouble [to compose] this prate.

267. Therefore one should accumulate fame in this world,
in which the fire of manifold vices
has destroyed the seeds of goodness
from which the sprouts of virtues come forth,
as long as the God of Death,
who is eager to devour the Three Worlds,
does not let fall down his thunderbolt[-like club].

268. “Who has applied collyrium to the eyed of does?
Who makes the tails of peacocks so charming?
Who assembles, so attractively, the petals of lilies?
Who makes men of noble families possessed of modesty?”
(A.A.R.)

This was the poetic composition entitled *Lokasaṃvyavahārapravṛtti.*

It was composed by the teacher Ravigupta.

Appendix[92]

1. “Better never to have loved
than to break a love that’s grown;
as one blind is tortured less
than one whose eyes are gouged.” (D. H. H. Ingalls)

[92] This appendix contains all those stanzas attributed to Ravigupta which were collected by Ludwik Sternbach, but are not contained in the *Lokasaṃvyavahārapravṛtti.* This appendix is also part of Nīlāṃjanā Śāha’s booklet.

2. “Even the smallest element[s] of the great are beneficial
whereas even a big thing associated with the impure is harmful.
Even grass contributes to the production of the (good) milk
whereas even milk is for producing poison in serpents.” (A.A.R.)

3. “A wise man does not leave off his good qualities,
though reduced to the last extremity [of death],
because of the purity of his birth.
A conch does not abandon its whiteness
though it is released after being swallowed by fire.” (A.A.R.)

4. “A wicked person gloating over the misfortunes of others
minds not his own destruction (downfall).
Generally, in the thick of the battle,
the headless trunk dances though it has its head cut off.” (A.A.R.)

5. These four are headaches to a person:
a servant who is not amenable,
false friends, a parsimonious employer,
and the wife who is without good manners
[respect for the husband]. (A.A.R.)

6. “Be a man irresolute, slothful,
relying on fate, and without manly courage,—
then Fortune is unwilling to embrace him,
as a charming woman her aged spouse.” (F. Edgerton)

7. “A wicked person cares not for the misrey of others’ troubles,
though he himself may be involved in self-destruction;
generally, when a thousand people are killed
in the thick of a battle,
the headless trunk indulges in a dance.” (A.A.R.)

8. “If Lakṣmī (the Goddess of prosperity) [accidentally]
gets friendly with worthless people for a short period,
as per the maxim of ‘the crow and the palm fruit,’
it is only due to her fickle female nature.” (A.A.R.)

9. “For a man of self-respect, there are but two alternatives
in life, even as for a flower—
wither to be at the head of all men
or to fade away in the forest.” (K. V. Sharma)

10. “In particular objects, sometimes,
even a defect is tantamount to a merit:

the wound (inflicted by lover's teeth) is, indeed,
a decoration in the lips[93] of charming young ladies." (S. B. Nair)

11. "A good poet makes only a poem
(but) the noble man spreads fame.
The water nourishes up the lotus
but the sun joins it with splendour." (J. Shastri)

12. He delves into the ocean of debates
without having previously studied this *mudrā* of letters
which is deep, clear and all-[comprising],
which includes various sūtras and has many mouths!

12a. "I possess virtues, there is no foreign country for me!"
To think this is a wrong piece of haughtiness.
Collyrium shines in the eye,
but not when applied to the jewel-like lip.

13. Even if he equals the omniscient by his virtues
he who is without support will sit there alone.
Even the most precious ruby
requires a setting made of gold.

14. A jewel-like mind that is free of defilements
is called an inner wealth.
He who has spoilt it by faults
will experience all kinds of misfortune.

15. Alas, consider how unsurmountable the karma of beings is:
The rays of the same sun—a jewel in the sky—
that make the owls blind [also] grant prosperity to the three worlds
because they possess the magical collyrium
of the row of the eyes (leaders) of the world
that removes darkness!

16. The sinless abandons fear,
the friends [abandon] the wicked one,
knowledge abandons the careless one, shame leaves the lover,
welfare leaves the lazy one, a woman the cruel one,
the world leaves the bad person.

17. The clever one attains welfare, he who eats wholesome food
attains healthiness, the healthy attains happiness,
the diligent one attains the end of knowledge,
and the disciplined attains righteousness, wealth and fame.

[93] S. B. Nair translates the reading *adharadale* instead of *adharamaṇau*.

18. A fault becomes a virtue in the virtuous;
even a great good deed becomes a fault in the wicked.
Even grass become milk in cows,
and even milk becomes poison in serpents.

19. Fate is the master not only of mortals,
but also even of the gods.
Although Kubera, the Lord of Wealth, is his friend,
Śiva is clad in a tiger's skin.

20. It [usually] does not occur, but if it occurs it does not last long,
and even if it lasts long it is not persistent—
the anger of the good resembles
the love of the low.

21. "O mother, who you are devoted to righteousness,
pity me who I am an exhausted foreigner!
After having slept quietly in a corner of the courtyard
during night I will depart [in the morning]."
Having said this the wayfarer,
scolded harshly by the furious speech of the housewife,
again sets out, his wealth consisting of handful of straw
placed on his shoulders.

22. Garlic, anointed with the smell of musk,
camphor, aloe or sandalwood
does not abandon its impure smell
as the low one does not abandon his inborn nature.

23. A bad one, even if he has attained success,
will above all cause pain for his own people.
A rising forest-fire burns the wood,
which is the place of its origin.

24. There is no contact with the bad, even if they are near,
as in the case of the lotus and water,
but one rejoices in the good, even if they live far away,
as in the case of the night-lotus and the moon.

Addendum:

Corrections of mistakes in the first instalment of this paper

Stanza	Instead of	Read
54c	*sravaṇam* “(... does not see) its own dis-charge”	*svaṃ vraṇam* “(... does not see) its own wound”
80b	*śreṣṭatamo*	*śreṣṭhatamo*
105b	*vivṛṇvante*	*vivṛṇvate*
106a	*°jaratāsu*	*°jarattāsu*
107b	*mṛṣeva*	*mṛṣaiva*
132b	*sarvārthsādhanāyālam*	*sarvārthasādhanāyālam*
132c	*vajraṃ*	*vajraḥ*
133a	*duḥśodhanatayā* “(since their character) has not (properly) been refined”	*duḥśodhatayā* “Since (nature) is difficult to refine”
147b	*vyasaneṣu mā°*	*vyasaneṣu ca mā°*

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A much more detailed commentary on many of the stanzas presented here, their variant readings and parallels will be found in my forthcoming bilingual (Sanskrit and Tibetan) critical edition and English translation of Ravigupta’s *Āryākoṣa*. The purpose of the present edition and translation is to serve as a kind of reference tool that would be otherwise difficult to access.

<Keywords> Ravigupta, *Lokasaṃvyavahārapravṛtti*, Indian *nīti* literature

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